Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

VOL. IX. BOSTON SATURDAY, DECEMBER 11, 1830. NO. 50.

RELIGIOUS MISCELLANY.

MODERN JEWS.

Our interest, and that, we believe, of many others, has been recently awakened towards this people by reading Milman's History, which we mentioned in a late paper, and also by two or three works of fiction designed to present their character and manners, either at the period of the evangelical histories or in modern times. The following extract is taken from a work of this kind, entitled, "Levi and Sarah, or the Jewish Lovers," lately written by one of the most distinguished men of Poland, a friend of Kosciusko, and intended to expose to his countrymen some prevalent errors, into which they had fallen, in faith and practice. From the preface of the translator, we copy a few paragraphs, which may show the state of this wonderful people in one of the least known countries of Europe.

In his journey through Poland, the Editor was much struck with the numbers and the appearance of the Jews. He had been aware that they were a numerous body; but did not expect to see the difference betwixt them and the other inhabitants to be so distinctly marked as he found them. As none of them are engaged in agriculture, they are but rarely to be found in the villages, and being thus assembled in the towns and cities, which are but few, they seem in most of them to form a very large majority of their population. The men have for the most part much finer countenances than the other Poles; their forms are better, as well as their attitudes and paces; and the long flowing black dresses, which they commonly wear, form altogether a striking contrast with the appearance of their slouching, loitering, idle neighbors. Their eastern countenances and complexions, and the waving beards of many, especially of those advanced to middle age, presented a new and striking feature. They seemed to be always in motion, and yet doing nothing, and it was natural to inquire how such numbers of them could procure the means of subsistence, especially as their wives and daughters seemed to be decorated with jewels or ornaments, much more expensive than were to be seen among the inhabitants of the same class in the neighboring provinces of the Prussian dominions, which had just been passed through. It appeared extraordinary in a country, where the laws prohibited them from possessing land, where their own indisposition to a rural life prevented them from renting and cultivating that of others, that they should not address themselves to some manufacturing or handicraft pursuits; but such the Editor had reason to believe was the case; and all of them subsist by being the retail distributors of the labor of their neighbors in some way or other. They have in their hands all the intermediate operations of the commerce of the country to such an extent, that every one who wants either to buy or to sell any commodity performs the operation, however minute, through the instrumentality of his Jew. A lady of the highest rank in Poland affirmed, that if she wanted to purchase household linen, clothes, or furniture, she was obliged to employ her own Jew, or she was sure to be cheated. This kind of trafficking habit, though it leads to great wealth with some few individuals of the nation, leaves a great part in the most miserable state of poverty, a state which can only be encountered by the extreme of frugality, approaching to a kind of half starvation; whilst the rags and filth, which cover their persons, are hid from the eye of the observer by the long dresses of black stuff, which composes their principal but cheap garment.

The distress among the numerous poor Jews is felt by the government as one of the evils requiring some remedy. A law had been promulgated, by which they were ordered to apply themselves to the cultivation of the soil within a specified time. But arbitrary as the power of a Russian autocrat may be this was beyond the limits of his authority; for the period had passed over, and none of them had exchanged their town habits for rural occupations.

At the time the Editor was in Warsaw, a commission was sitting there, under the authority of the Emperor Alexander, to inquire into the circumstances of those people, to point out the evils, and to suggest some appropriate remedy. What measures have been adopted in consequence of the examination of these commissioners, is not known; but they were men of enlarged and correct views, and likely to have recommended some beneficial changes.

In the various conversations of the Editor with Niemcewicz, they frequently turned on this subject. That gentleman lamented the condition of so large a part of the population, and regretted, that for their own sakes, so little progress had attended the attempts, that had been directed towards leading them to the knowledge and acceptance of the Christian faith. He said, that attempts had been made, as it was found impracticable to convert them into good Christians, to convert them into good subjects, without interfering with their religious prejudices. As he thought a moral and industrious Jew better than a knavish and idle one, he had written a Tale, with the hope of benefiting them. As he knew the Editor did not understand the Polish language, he presented him with a German translation of it, executed under his own inspection, from which the English edition now presented to the public has been translated.

The extract that we give from the work itself contains the speech of Abraham, a venerable Jewish teacher, who is anxious that his brethren should turn from the traditions and superstitions of their rabbinical doctors, and from the interpretations of the Talmud, Mischna, and Gemara, to the faith and obedience of the bible alone, as the law of God.

"People of Israel, all who hear me this day! If any of you, from the oldest to the youngest, can accuse me of maintaining falsehood for truth; if any one can say I have done him an injury; that I have transgressed any of the precepts of our holy religion, or have acted contrary to virtue and the love of my brethren, let him stand forth, and I will be silent and hearken to him." I then ceased, not a sound was uttered, and I proceeded thus:—"Your silent attention gives me permission to address you. In this stupefaction of Jankiel you may perceive the finger of the Lord, who has had compassion on his people, and wills that they shall no longer continue the sport of raving zealots. To what a state have their erroneous doctrines, their inhuman follies, and the mad explications of the Talmudists brought us? Look around you! Look at your brethren scattered over the face of the whole earth! What are we but rejected and despised vagrants? Can we ever have a country, when we call that a foreign land in which for centuries we have found protection? Can we hope to find friends, when we contend against the rights of humanity with all who are not Hebrews, whilst our leaders inculcate everlasting hatred, and we fly from our fellowmen as though they were monsters? No state can acknowledge those for its citizens, who do not respect the laws, nor submit to the established tribunals. Our dress, our language, our manners, all are anti-social.—And why is it so? Because our elders confirm us in them. These follies and errors are such a source of profit to them, that they feel an interest in withholding instruction from us. How long shall we submit to this? How very different was the salvation and the strength of Israel in the time of David and of Solomon, when the God of Zion was adored, when nothing was known of the Talmud, and when no other commandments were enforced but those which were preserved in the ark of the covenant! What a wonderful change has taken place between the power and dignity of those days and our degradation at the present time! Shall the Israelites, who cannot but be impressed with this contrast, still adhere to all the corrupting nonsense of the Talmudists, and not return to those laws under which they lived so long in a happy and prosperous condition?

"Hear me, Israelites! I have completed my eighty-eighth year. I stand on the brink of the grave, and must soon be gathered with my fathers. At such a period it is impossible I should wish to lead you wrong. Could I do so on this spot, the lightning of an avenging God might deservedly fall on my head. But as I see that the God of Abraham, of Isaac, and of Jacob has touched your hearts, and opened your ears to the truth, I hope that you will receive my thoughts and words as in some measure a revelation from Him. It is in truth so, for I speak in the fulness of that spirit which His commands dictate." I then took the table of the law, and lifting it up before the eyes of the whole assembly, exclaimed: "Swear to me by this, the true law of the Most High, that it alone shall be from henceforth your venerated and sacred guide and regulator!" With a general emotion, which it is impossible to describe, they shouted, "We swear it solemnly."—"Thanks be given," I proceeded to say, "to the almighty Jehovah! It is not enough that we swear to hearken only to the law, which God has given us by the hand of Moses; but we must renounce for ever all the extravagancies and superstitions which the obstinacy of human error has heaped upon us." "Let them all be for ever destroyed," cried the assembly. I then took fire from the burning incense, and applied it to the towering pile of the folios of the Talmud, the Mischna, the Gemara, and all their Cabalistical commentators, till the whole of those wicked books were utterly consumed, whilst the joyful shouts of the people ascended with the smoke of them towards heaven.

This, my dear young friend, is not my work; it has not been effected by my feeble efforts, but by the mighty arm of the most high God. May the example we have thus given be universally followed! May all enlightened Israelites unite together, that the inhuman doctrines and practices of our elders may be speedily brought to an end! You can scarcely conceive the joy I feel at this manifestation, which our people begin to display! What pure satisfaction has been experienced from the happy change! The change, which during many years I have in private been preparing, has at length been actually brought into effect. May the consequences be the prosperity of our whole nation, founded upon the following rules now adopted!

1st. The Bible, including the whole of the sacred books, shall be alone acknowledged as the law of God.

2d. The Talmud, Mischna, and Gemara, with all the commentaries upon them, shall be burnt, as being disgraceful to God and man.

3d. The Israelites shall become acquainted with the doctrines of their holy religion through the sacred writings, but must repair to the schools of the country for instruction in matters of science and art.

4th. No young man under twenty-four years of age, nor young female under eighteen, shall marry; and the nuptials must be performed before the government authorities.

5th. Our religious institutions shall be regulated, as far as possible, according to laws contained in the books of Moses. Instead of the imposts to the Elders, the whole of our Polish Israelites shall raise a contribution, which shall be applied, at some place indicated by the government, to build up on a proportionate scale, the temple of Solomon: in which the ark of the covenant, the tripods, the veil, and the altar of incense shall be placed.

6th. Approved rabbins and a high priest shall be chosen, and receive their induction from the state, and Levites shall be nominated to perform the ceremonies that are commanded.

7th. As from henceforward all the civil transactions of the Jews will be under the authority of the magistrates of the country, the rabbins must be forbidden under the penalty of dismission and imprisonment to interfere in any other than religious affairs. All cabals and fraternities of elders are forever abolished, and the Polish language must be adopted by every Jew who fears the Lord.

8th. In every place where there is a sufficient number of Hebrews, the rabbin shall perform the service of God in the Polish language.

9th. Every Jew who, being a tutor, shall dare to initiate another into the doctrines of the Talmud, Mischna, and Gemara, shall be heavily punished by fine and imprisonment.

10th. All printers who shall print the Talmud, or any of the forbidden books, shall be heavily fined and imprisoned for a long term of years; as shall every bookseller who imports such books, or receives subscriptions for the printing of them in other countries.

Such are the principal laws which I and my brethren have proposed, laws which correspond to those of our great law-giver;—which are suitable to the government of the country, and fully adapted to our necessities. If we were an independent people, and were the lords of Palestine, these laws would be sufficient. In our present situation, it is doing a great deal to remove the Talmudic influence, which cherished our blindness, and prevented us from improvement.

From these proposals we learn something of the present institutions of the Polish Jews. The closing sentences of the editor's preface may recommend the above to the attention of our readers.

As many persons and societies in this kingdom are laudably anxious that the Jewish people should be converted to the pure religion of Christ, and are using considerable efforts for that purpose, it may be useful to them to contemplate the obstacles which have hitherto impeded their success; and thus they may be prepared with the most appropriate kinds of means for encountering such obstacles, and for extending the faith for which they contend. How far the previous abolition of the Talmud, the rejection of the fables and fictions of the various Cabalistical books, and the return of the Jews to the unsophisticated religion dictated to Moses, may be steps to their reception of Christianity, must be left to the decision of a future, perhaps distant period, and to the providence of that great Being, who with infinite wisdom rules all the affairs of the innumerable worlds He has created.

THE LAST DAYS OF A PHILOSOPHER.

A little book, bearing the title of "Consolations in Travel, or the Last Days of a Philosopher," and written by the late Sir Humphrey Davy, derives some importance from the circumstances under which it was prepared. "It was composed during the time of a partial recovery from a long and dangerous illness, and was concluded at the very moment of the invasion of the author's last illness." The book discovers throughout the philosophical habit of the writer's mind. How far some of the speculations in which he indulges were matters of belief with him, it is not easy to determine; since he has chosen the form of a dialogue, and may have put into the mouths of all, as from the nature of the composition he was obliged to make some of the speakers express, sentiments that he did not approve. Questions in religion and philosophy are discussed with great freedom. A sceptic urges his objections, which are fairly met and refuted; the popular prejudice against the branch of natural science, to which the author was particularly devoted, is examined; the influence of associations that spring up around the seats of ancient wisdom and art, the progress of society, and other kindred topics are introduced, and the book is on the whole a useful one. Sir Humphrey Davy was unquestionably a believer in divine revelation, and so far as we may judge from the apparently sincere tone of his writings, a pious man. His testimony to the truth and value of religion is a new item of illustration to the argument, which adduces the language of men of cool and clear heads, who have avowed their confidence in the Christian system. We quote a few passages from different parts of the volume.

The following occurs at the close of a dialogue entitled 'The Proteus, or Immortality.' The characters are Philalethes, and a stranger whom he meets on the continent of Europe.

Phil.—I am pleased with your views; they coincide with those I had formed at the time my imagination was employed upon the vision of the Colosæum, which I repeated to you, and are not in opposition with the opinions, that the cool judgment and sound and humble faith of Ambrosio have led me since to embrace. The doctrine of the *materialists* was always, even in my youth, a cold, heavy, dull and insupportable doctrine to me. When I had heard with disgust, in the dissecting rooms, the plan of the physiologist, of the gradual accretion of matter and its becoming endowed with irritability, ripening into sensibility, and acquiring such organs as were necessary by its own inherent forces, and at last rising into intellectual existence, a walk into the green fields or woods by the banks of rivers brought back my feelings from nature to God; I saw in all the powers of matter the instruments of the Deity; the sunbeams, the breath of the zephyr awakened animation in forms prepared by divine intelligence to receive it; the insensate seed, the slumbering egg, which were to be vivified, appeared like the new born animal, works of a divine mind; I saw *love* as the creative principle in the material world, and this love only as a divine attribute. Then, my own mind I felt connected with new sensations and indefinite hopes, a thirst for immortality; the great names of other ages and of distant nations appeared to me to be still living around me; and, even in the funeral monuments of the heroic and the great, I saw, as it were, the decree of the indestructibility of mind. These feelings, though generally considered as poetical, yet, I think, offer a sound philosophical argument in favor of the immortality of the soul. In all the habits and instincts of young animals, their feelings or movements may be traced in intimate relation to their improved perfect state; their sports have always affinities to their modes of hunting or catching their food, and young birds even in the nest show marks of fondness, which, when their frames are developed, become signs of actions necessary to the reproduction and preservation of the species. The desire of glory, of honor, of immortal fame and of constant knowledge, so usual in young persons of well-constituted minds, cannot I think be other than symptoms of the infinite and progressive nature of intellect—hopes, which as they cannot be gratified here, belong to a frame of mind suited to a nobler state of existence.

The Unknown.—Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt; when submission in faith and humble trust in the divine will, from duties become pleasures, undecaying sources of consolation; then it creates powers which were believed to be extinct, and gives a freshness to the mind, which was supposed to have passed away for ever, but which it now renovated as an immortal hope; then it is the Pharos, guiding the wave-tost mariner to his home, as the calm and beautiful still basins or fiords surrounded by tranquil groves and pastoral meadows to the Norwegian pilot escaping from a heavy storm in the North sea, or as the green and dewy spot gushing with fountains to the exhausted and thirsty traveller in the midst of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears as that evening star of light in the horizon of life, which, we are sure, is to become in another season a morning star, and it throws its radiance through the gloom and shadow of death.

Our next extract is taken from a previous dialogue between Onuphrio, a sceptic, and Ambrosio, a christian.

Onu.—Your discussions have made me a philo-christian, but I cannot understand or embrace all the views you have developed, though I really wish to do so.

Amb.—Your wish, if sincere, I doubt not will be gratified. Fix your powerful mind upon the harmony of the moral world, as you have been long accustomed to do upon the order of the physical universe, and you will see the scheme of the Eternal Intelligence developing itself alike in both. Think of the goodness and mercy of Omnipotence, and aid your contemplation by devotional feelings and mental prayer and aspirations to the source of all knowledge, and wait with humility for the light, which I doubt not will be so produced in your mind.

Onu.—You again perplex me; I cannot believe that the adorations or offerings of so feeble a creature can influence the decrees of omnipotence.

Amb.—You mistake me: as to their influencing or affecting the Supreme Mind, it is out of the question; but they affect your own mind, they perpetuate a habit of gratitude and of obedience, which may gradually end in perfect faith; they discipline the affections and keep the heart in a state of preparation to receive and preserve all good and pious feelings. Whoever passes from utter darkness into bright sunshine, finds that he cannot at first distinguish objects better in one than in the other, but in a feeble light he acquires gradually the power of bearing a brighter one, and gains at last the habit not only of supporting it, but of receiving delight as well as instruction from it. In the pious contemplations that I recommend to you, there is the twilight or sober dawn of faith, which will ultimately enable you to support the brightness of its meridian sun.

Onu.—I understand you; but your metaphor is more poetical than just; *your* discipline, however, I have no doubt, is better fitted to enable me to bear the light, than to contemplate it through the smoked or colored glasses of scepticism.

Amb.—Yes, for they not only diminish its brightness, but alter its nature.

The book concludes with these words of Philalethes.

Phil.—I agree with you, that whenever we attempt metaphysical speculations, we must begin with a foundation of faith. And, being sure from revelation, that God is omnipotent and omnipresent, it appears to me no improper use of our faculties, to trace even in the natural universe the acts of his power and the results of his wisdom, and to draw parallels from the infinite to the finite mind. Remember, we are taught that man was created in the image of God, and I think, it cannot be doubted, that in the progress of society, man has been made a great instrument by his energies and labors for improving the moral universe. Compare the Greeks and Romans with the Assyrians and Babylonians, and the ancient Greeks and Romans with the nations of modern Christendom, and it cannot, I think, be questioned, that there has been a great superiority in the latter nations, and that their improvements have been subservient to a more exalted state of intellectual and religious existence. If this little globe has been so modified by its powerful and active inhabitants, I cannot help thinking, that in other systems beings of a superior nature, under the influence of a divine will, may act nobler parts. We know from the sacred writings that there are intelligences of a higher nature than man. There is much reason to infer from astronomical observations, that great changes take place in the system of the fixed stars; Sir William Herschel, indeed, seems to have believed, that he saw nebulous or luminous matter in the process of forming suns; and there are some astronomers who believe that stars have been extinct; but, it is more probable that they have disappeared from peculiar motions. It is, perhaps, rather a poetical than a philosophical idea, yet I cannot help forming the opinion, that genii or seraphic intelligences may inhabit these systems, and may be the ministers of the Eternal Mind, in producing changes in them similar to those which have taken place on the earth. Time is almost a human word, and change entirely a human idea; in the system of nature we should rather say progress than change. The sun appears to sink in the ocean in darkness, but it rises in another hemisphere; the ruins of a city fall, but they are often used to form more magnificent structures, as at Rome; but, even when they are destroyed, so as to produce only dust, nature asserts her empire over them, and the venerable world rises in constant youth, and in a period of annual successions, by the labors of man providing food, vitality and beauty upon the wrecks of monuments, which were once raised for purposes of glory, but which are now applied to objects of utility.

In the biographical sketch prefixed to these dialogues, an extract is given from a previous work of the same author, entitled "Salmonia."

I envy no quality of the mind or intellect in others—not genius, power, wit, or fancy—but IF I COULD CHOOSE WHAT WOULD BE MOST DELIGHTFUL, AND I BELIEVE MOST USEFUL TO ME, I SHOULD PREFER A FIRM RELIGIOUS BELIEF TO EVERY OTHER BLESSING; for it makes life a discipline of goodness—creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blessed, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

[For the Christian Register.]

EFFECTS OF PREACHING.

What effects are to be *expected*, or *desired*, from preaching?

I consider this, Mr. Editor, as a question of great practical importance; on which there are and have been serious mistakes; more especially in the young and inexperienced minister, first, from sanguine expectations of *immediate* visible good; and, then, the no less dangerous error of disappointment and despondency.

On this subject, I find some remarks in the sermon delivered by the Rev. Professor Ware at the ordination of his son (the present Professor of Pulpit Eloquence at Cambridge), which are in themselves so judicious and excellent, that though it is many years since the publication of the discourse, I am certain they will be read with satisfaction; and approve themselves to every reflecting mind.

Having spoken of the anxiety, which every faithful minister must feel for the success of his labors; and of the sin of self-complacency or indifference in him, who is entrusted with the care of souls, the Professor proceeds with the remarks which I send for your use. F.

It is as important not to demand too much, as not to be satisfied with too little. Sudden and striking effects of ministerial labors are rarely to be expected. Perhaps they are less desirable than we are ready to imagine. They are too apt on the one hand to run into violence and excess, and on the other to be transient and momentary, succeeded by lukewarmness, negligence, and indifference. The best moral influences are the least exposed to common observation. Scarcely noticed in their origin, and imperceptible in their progress, yet being constant and long continued, they produce permanent effects.

Will you infer that no good has resulted from your labors, because there is none, that you can trace to them and to them alone? No remarkable change has taken place within the circle of your influence, no visible increase of piety and virtue. But do you know what adverse changes might have taken place but for that influence? How much the triumph of folly and vice may have been checked? How much unseen influence of religion may there have been produced by your labors! Into how many may those good principles have been instilled, which are the guide of life! How many pious affections may have been awakened! How many good resolutions formed and strengthened! How many characters of sterling worth gradually formed by a daily and imperceptible influence!

Will you reckon for nothing the general habit of sobriety and order produced by the regular observance of religious institutions, and its influence in forming characters of virtue? Will you set aside, as of no consideration in the account, the general tone of sentiment and manners, for which we are indebted to them?

But something more than this general influence, something more definite, particular, and individual may be traced to the labors of the Christian ministry.

How many have in the house of God received with silent gratitude the consolations of the gospel, and a deeper impression of its peculiar motives, and have carried away with them strengthened resolutions of holiness! How many, of whom you have never heard, have there received new views of the design of their being, their duty, and their destiny, and the religious impression, which has given a happy and permanent cast to the whole character! Has no thoughtless being been awakened from careless indifference to a sense of its high interests and eternal destination? No humble desponding penitent been taught to apply the mercy of God? No child of sorrow learned to support his afflictions with a firmer patience and resignation, or his poverty with a more cheerful and virtuous contentment?

Of the multitudes, who statedly frequent the public assemblies for the worship of God, we may expect many to be mere formal attendants, visiting the house of God neither from affection nor principle, but from custom; and some who do it from other motives, that have as little connexion as this, with religious or moral improvement. But if some few attend from the purest motives and with the highest views, and the great body of worshippers, though defective in the motive and imperfect in the manner of attending the services of the sanctuary, are yet ready to give some of their attention when there, and to receive the influences of religion when offered, the whole effect may not be inconsiderable. It may not be so utterly valueless, so disproportioned to the expense of labor, the efforts of zeal, and the wishes of piety, as to justify discouragement.

Are you filled with disappointment and the palsying apprehension, that your labors are ineffectual, your preaching fruitless, because admiring crowds do not throng to hang upon your lips; because business does not pause, labor relax, and amusement cease, to listen to your voice? You forget how equivocal are the proofs, drawn from such effects, of any thing that is really useful or desirable. That eloquence, which can thus excite admiration, fasten attention, and draw the multitude around it, (blessed be God, who judges better than men, and makes not those qualities most essential, which are rare,) that eloquence which can produce such effects, as it is not a common attainment, is not essential to usefulness. Besides, the admiration it produces is not religion. What danger is there, that it may even be unfriendly to it! that the high sentiment of admiration and love may be thus transferred from the Creator to the creature! How corrupting may its influence prove! how insnaring to the conscience both of the pastor and the flock! how liable, while it fills him with vanity and self importance, to lead them to seek religion there, where it is not, in intellectual entertainment, and high excitement of the passions and affections! to seek these as an ultimate end, and not merely as they may contribute to piety, good affections, and all the habits of a holy life!

But perhaps your views and your hopes are of a different character, and your discouragement, and your regret at unproductive labors spring from another source. No remarkable awakenings have taken place under your ministrations. No such terrors or ecstasies have been excited, and no such sudden conversions occurred, as have seemed to indicate a mighty supernatural influence giving a sanction to your doctrine, and efficacy to your labors.

And are these the only evidences of a divine influence, and the divine approbation of your services, on which you can look with satisfaction? Is the constant, moderate, gentle influence of divine truth on the heart of no value? Is that "doctrine which drops as the rain, and distils as the dew, as the small rain upon the tender herb and the shower upon the grass," thus fertilizing and reviving, and gently producing a sure, but imperceptible growth of every herb and plant, of no estimation? Will you be satisfied only with the sweeping tempest, and overwhelming torrent? Does the husbandman think nothing of the slow and constant growth of the corn, that springs up in the well cultured field, because though he watch it night and day, its progress is imperceptible; and delight only to contemplate the noisome weed, that shoots up in rank luxuriance its worthless growth, or the mushroom that comes to its maturity in a night, and withers, when it is visited by the morning sun? And will you, less discerning than he, reject as worthless the slow, the gentle, and the permanent; and choose the rapid, the rank, and the transient?

You are anxious to see the fruit of your labors, to find evidences, that you are not spending your strength for nought; and you expect to see, nor will be satisfied without seeing, their direct and sensible effects. But is your demand reasonable? Do you not insist on seeing what is not an object of vision? Do you not require the sight of that, which is invisible? Can you see the silent working of the conscience, which the vivid display of divine truth has awakened? Can you witness the secret resolutions of holiness and virtue, which have been excited, and strengthened, and confirmed, not at once, but by a gradual influence? Can you trace to this constantly acting influence the gradually forming character of virtue, the imperceptible progress of right opinions in the mind, of sound principles of the judgment, of good affections of the heart, of good habits of life? Under the co-operating influence of various causes, of which your exertions made a part, the seed planted has sprung up, and by a secret growth, you know not how or when, attained to its maturity. The leaven has diffused itself imperceptibly through the whole lump.

[For the Christian Register.]

RIGHT APPREHENSIONS OF GOD.

Wherever man is found, some form of religion exists, and some sense of the authority of a higher power, and of human responsibility is maintained, and operates in some way on the conduct. But the religious dispositions and practices of men will always vary, with the views which they entertain of the moral character of the Divinity, whom they worship. It is therefore necessary that we endeavor to form the most correct, impressive, and affecting views of the perfections, of God, and strive continually to free the conceptions we have formed, from all that is degrading, and unworthy.

It seems, independently of all consequences, to be a direct duty, to form honorable conceptions of the divine character. Consider what reason and justice demand from us, in relation to our fellow-beings. We feel ourselves injured, when others entertain without cause, low and degrading opinions respecting us. We feel that others may claim from us a just appreciation of those dispositions, and principles, and motives of conduct, which are openly and sincerely displayed; and that our duty to them is violated, when we regard them with undeserved suspicion, and, from either prejudice or carelessness, consider their characters in a dishonorable point of view. Do not justice and reason, then, equally require it as a duty in us to avoid all unworthy conceptions of God, and to form and cherish honorable views of those moral perfections, which are displayed in all his dispensations toward us and declared by his own revelations of himself? By cherishing just and worthy conceptions, we yield to God a silent and spiritual homage.

But it is in the consequences which arise from our views of the divine character, that the duty appears most important. Every object which impresses or interests us has some influence over our characters, by giving a direction to our thoughts and feelings, and producing some correspondent associations and impressions. We are peculiarly influenced by the character, we are accustomed to contemplate; we catch its general spirit; our moral taste is silently influenced, our standard of moral dispositions and conduct affected. Observe the influence which the general conceptions of the character of their gods have upon the nations which yet sit in darkness. It is true, a barbarous state of society leads to gross ideas of the Divinity; but a corresponding influence is also excited on the feelings of the worshipper.—When the objects of adoration are considered ferocious and cruel, the mind which regards them with adoration, imbibes a fierce and savage temple; and when the objects of worship are sensual, the heart is rendered depraved and impure.—Where revelation exists, we find that dishonorable views of God may be cherished; and that the feelings of those who hold them are always proportionally degraded. It is only where the character of God is contemplated in a worthy and affecting light, that it will fill the mind with noble and exalted sentiments, will teach it to aspire after high degrees of moral excellence, and inspire a pure and refined spirit of piety.

The moral character of God is the foundation of all the affections of piety. If we wish these to be pure, consistent, acceptable, we must render our views of the perfections which excite them, just and worthy. Every degrading conception impairs or destroys some of those feelings which are essential to a devout spirit. If you think of God as stern, arbitrary, providing only for his own glory, and careless of the welfare of any whom he has made, is it possible that you should regard him with affection and confidence? If you think of him as jealous and implacable, can you avoid distrust and constant apprehension? If you attach to his character the idea of such a weak and doting fondness, as prevents him from punishing where punishment is required, it is impossible to preserve any feelings of awful reverence. We must form other and more worthy views, if we would look to God with mingled love and trust and reverential fear; and in proportion as our views of the Divinity increase in purity and distinctness, will the spirit of piety within us be more strong, elevated, and consistent.

The animation and liveliness of pious feeling depend much on the distinctness, with which we realize our own intimate connexion with God, and our direct dependence upon him. We must think of him, not as a solemn and distant governor of the universe, but as every moment mysteriously present, whose care alone protects, whose interpositions alone deliver, and whose kindness alone provides for our daily wants, and dispenses every comfort and enjoyment. We should avoid imagining ourselves objects of God's special favor—his goodness as less interested in the welfare of those around us; for this often excites the wildest enthusiasm. But while cautious of this extreme, we should ever strive to connect, as intimately as possible, thoughts of his direct and continual providence in our own concerns; we should behold the almighty arm, which is abroad over the whole earth, which sustains and controls with ceaseless energy the unnumbered worlds which roll so awfully above us in the heavens, still ever extended in tender mercy to us and our concerns, guiding the course of changes which fill the little day of our own lives, and ever sustaining, protecting, and blessing us. And thus, conviction of our dependence, and reception of his ordinary mercies will habitually excite and sustain the corresponding affections of piety.

The various changes of human life give scope to the exercise and display of the various dispositions of piety; and we need just conceptions of the divine character to enable us to view his dispensations as we ought, and to render them promotive of those pious feelings, which they were intended to produce. God is incessantly bestowing upon us means of enjoyment. In order to the exercise of a worthy gratitude, we must believe that all flows, not from an indifferent or reluctant hand, but from a kind and parental disposition towards us; that he gives us blessings, not to allure us to evil, but to render us happy; and that he delights in beholding his children rejoicing with cheerful and grateful hearts in the manifestations of his various bounty. We are brought in the appointments of Providence to mourning and sorrow; and it is only the heart, which is strengthened with just conceptions of his incomprehensible wisdom and ceaseless goodness, that can bow itself in a sincere and willing resignation, and can rely on God with an equally unwavering hope when he giveth and when he taketh away. Suffering will never appal or break down the affectionate confidence of a heart supported and comforted by these views; it knows in whom it has believed, it feels the tenderness of divine mercy, when the cloud of sorrow has gathered, as when the calamity is overpast and the light of gladness again has arisen. Acquaint thyself with God then, and be at peace. In the cause of Providence we feel or witness many mysterious dispensations, which confound and appal an indevout mind. And what can forbid our apprehension and disquiet, but those noble and enlarged conceptions of God, which cause us to realize our own limited views and deep ignorance, which teach us that we discern not now the benevolent ends which the influences of every dispensation will at last produce; that on earth we see but single footsteps in the mighty march of his providence, the beginnings only of the system of moral government, which embraces the future as well as the present, and will be unfolding through all the ages of eternity. In looking forward to the future, who does not sometimes tremble at the uncertainties of life? What can lay our anxieties at rest but the deep conviction that wisdom and goodness will continue to follow us all our days, will inflict no needless suffering, will appoint in every period of our existence those circumstances, which we then shall most need, and will cause every change to terminate in good.

These are the sentiments and dispositions of piety, which the ordinary course of human life calls us to exercise and maintain; and they all are entirely dependent on the views we entertain of the divine character. Consider the wisdom and goodness of the Deity in a confused and narrow light—think of him as a distant and solemn sovereign, appointing arbitrarily the destinies of his creatures; and your pious feelings will be chilled and destroyed. It is only in proportion as you entertain worthy views of his moral character, and your own intimate connexion with him, that mercies will awaken your gratitude, and sorrow produce resignation, and the uncertainties of a changing world will furnish occasions for the exercise of devout confidence and hope in God.

N. C. S.

[For the Christian Register.]

DEATH OF CHRIST.

Why did Jesus Christ suffer the death of the cross, is a question which every one of his disciples should be able to answer. No passage of scripture contains more instruction on the subject than the remark of St. Peter (1 Ep. iii. 18) "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God." The fact, the cause, and the end of Christ's death are distinctly presented; his character moreover and his inferiority to the Father, are indicated. This apostle, than whom no one, after our Lord, can deserve greater confidence for his ability or fidelity in teaching 'the glorious gospel,' declares that 'Christ suffered' (i. e. by a familiar ellipsis, he suffered death) 'for,' or on account of, 'sins.' The sins of mankind were the occasion of his death. If men had not been sinners, it would not have been necessary for the Saviour to have undertaken his office. He suffered 'the just for the unjust;' in scripture these terms are used as synonymous with righteous and unrighteous, holy and wicked. Jesus was guilty of no crime, his character was pure from the stain of evil, in its perfect virtue affording a contrast to the errors and vices of men. He died 'that he might bring us to God.' Peter was far from meaning to confine his remark to the Christians whom he addressed in his epistle. Jesus endured the cross, that whosoever should believe on him might be saved. He would bring men to God. This is the end, purpose, result of his sufferings,—to cause the approach of moral beings to their Creator. We learn upon whom his death must operate, viz. upon men, not upon God; they are to be brought to him, not he to them. We perceive also a distinction made between Christ and the Supreme Father. One is the Mediator, the other is the Being for whom he acts; one brings, the other receives; one suffers, the other remains unchangeable.

After we have ascertained the *subjects* of the benefit wrought by Christ's death, and the *nature* of the benefit conferred, we may still be anxious to know in what consists the efficacy of his death? *How* is it effectual to the proposed end? This inquiry is neither without its uses nor beyond our reach. The ultimate design of our Saviour's death we have seen to be the restoration of the sinner to the favor of God. Its immediate purposes,—by which it accomplished this end,—what were they? This is one of the subjects, which have enkindled difference of opinion among Christians. There is therefore danger that we shall view it through the mists of prejudice. That we may escape these, let us place ourselves at the period of our Lord's sufferings. Forgetting or at least disregarding all that has been taught since, let us ascertain, as correctly as we may, what at that time would have appeared to be the ends of his death.

1. We should first perceive in his crucifixion the fulfilment of prophecy. The voice of inspiration had in former ages declared, that the Messiah should 'be led as a lamb to the slaughter,' should 'be cut off from the land of the living, and make his grave with the wicked and the rich in his death.' When the band of soldiers came to seize Jesus, he refused to employ means of resistance, for 'how then,' said he, 'shall the scriptures be fulfilled, that thus it must be;' and the evangelist, in narrating the circumstances of his arrest, remarks, that 'all this was done that the scriptures of the prophets might be fulfilled.' But it was not ancient prediction alone, that demanded his sufferings. Christ had foretold not only the fact, but the manner of his death. He had pledged his veracity on the event, and all his claims to belief rested on the redemption of the pledge. Thus it was necessary that our Lord should die, in accordance with the language of former messengers from God, and with his own words. If he had not suffered, he would have neglected to furnish one of the proofs by which the Messiah was to be known, and must have been rejected, with reason, by every one who could read the Hebrew scriptures; he would likewise have contradicted his own assertion, and could not have been entitled to the confidence either of Jew or heathen; whereas by his submission to the death of the cross, he proved himself to be that chosen One, whose mission to our world was announced ages before his appearance, and showed that he also was a prophet, inspired of God.

2. By his endurance of death Christ established his own sincerity. He showed that he was influenced in his labors by no hope of selfish aggrandizement, by no earthly ambition, by no sinister views. The infidel is compelled to acknowledge that he was honest. For though his ability to call in supernatural aid be denied, it must be seen, that he might have avoided this ignominous termination of his ministry, by the exercise of ordinary prudence. He might either have been concealed from the power of his enemies by his friends, or he might have taken advantage of the popular excitement to raise a party for his own protection. If it be objected that Jesus was sustained by the knowledge of final success, the reply is obvious that the possession of such knowledge must have been miraculous, and therefore have proved his divine mission. If it be still farther urged, that enthusiasm supported him amidst his sufferings, the answer is satisfactory, that no circumstance in the narrative betrays the existence of enthusiasm, but throughout the whole course of events from his arrest to his last breath, he exhibited perfect calmness.

I am surprised that our Lord's conduct at this time does not convince the deist, that he was sent of God. It seems to me that unbelief is entangled by two or three dilemmas inexplicable except by Christian faith. For example, the whole of the evangelical history must be received if any of it be acknowledged genuine; for the strain of the writing is such as shows either entire fraud or entire truth. The former supposition, viz. that the gospels are a fiction, is one of the most irrational ideas that were ever offered to the credulity of mankind, and would be so pronounced by any court, which should examine the evidence for their authenticity by strict legal principles. It is from the sacred narrative, that we learn the fact of Christ's crucifixion; but if we admit this fact, we must admit the reality of the circumstances, with which it is connected in their accounts. Presuming then, as we reasonably may, that all which we read is true, we may argue with the infidel triumphantly. Jesus Christ was either inspired, or he was not inspired. If he was inspired, you are bound to receive his instructions. If he was not inspired, how will you explain his conduct, irreconcileable with the common behaviour of men, and with all that we know of the human heart, being destitute alike of enthusiasm and of despondency. His tranquillity was unbroken through his whole trial and crucifixion, and when dissimulation would have been useless, he maintained the same character which he had worn during his brightest days. That an impostor should thus have deported himself, is more than marvellous. It is according to all sober principles of judgment impossible, and he who can believe it evinces far more credulity than he who sees in it the proof of inspiration. The one admits the existence of a cause, which alone could have produced a known effect. The other supposes the effect to have existed without a cause. By his death, therefore I repeat, that Christ established his sincerity, evinced his consciousness of innocence, proved his independence of all selfish impulses, and gave the strongest possible evidence that he came from God.

[The remainder of this communication we must reserve till our next paper.

[For the Christian Register.]

OPPOSITE VIEWS.

Mr. Editor,—In a late number of a religious paper printed in New York, which fell under my notice the other day, I found an article, which it may gratify some of your readers to see. I was much pleased with it. I wish the 'evangelical' journals would often give us such examples of the 'spirit' and 'views' of Unitarians. S.

UNITARIANISM.

Two merchants, living in sister cities, who have been intimately acquainted for many years, lately held the following correspondence. One of them is a Unitarian, who in the days of his prosperity was zealously engaged in erecting churches, advocating theological schools, and educating his sons for the ministry in his denomination. The other is a member of an evangelical church, and striving, according to his means and ability, to promote the cause of truth. Our readers will be able to perceive the spirit that actuates the members of evangelical and Unitarian churches, and their views of the Son of God.

In a mercantile letter, the Unitarian closed by saying, 'It requires all my Christian philosophy to be always patient and resigned to sickness and poverty." His orthodox friend replied somewhat as follows: "Do not rely upon Christian *philosophy* at all. Look to the Saviour, the Lamb of God who taketh away the sins of the world." In answer, the Unitarian (who is in ill health, and about taking a voyage to a foreign land for its recovery) wrote as under:

"In my sickness, and all other trials, my good friend, I am willing to 'look to the Saviour' as my example. I remember that in his hours of trial and suffering he looked only to the common parent of us all for assistance. As I do not believe that God has appointed any one to govern the affairs of this or any other world, I own it shocks me to hear one half of the Christian world praying to the mother of God, and the other half to the Son of God, to take charge of their souls. I rest perfectly satisfied in the goodness and mercy of Him who sent Moses and the prophets, and last of all Jesus Christ, to make known that there is one Great Being who guides and governs all things; 'whose mercy is over all his works.' God bless you. Your friend."

CHRISTIAN REGISTER.

BOSTON, DECEMBER 11, 1830.

WINTER.

Winter has come, in its cold and harsh reality;—the season of desolation and suffering, of social excitement and domestic happiness. Winter has its privations and its pains, but it has also its blessings and its pleasures; and we ought to acknowledge the one, while we feel,—but not complain of—the other. It is the season for gratitude. When are the comforts of home realized with a more genuine satisfaction, when are its joys partaken with a more vivid sense of their worth? When are youthful spirits quickened to a more delightful glow, whether in the active sports of the day, or amidst the genial influences of the fireside? The rich should be grateful that they have such a variety of means for obtaining and dispensing comfort; the poor should be grateful that they live in a benevolent community; and all should be grateful that, whatever may be their temporal circumstances, they possess a religion, which directs the thoughts to that beneficent Creator, who is no respecter of persons, and to that world, where the changes and sufferings of mortality shall be unknown.

Winter is the season for mental improvement. Many persons are confined to the house even during the day, and the long evenings compel us to seek relief from ennui either in the cultivation of the intellectual powers or in scenes of social festivity. The former alone may weary those whose tastes have not been formed to literary pursuits in early life, but an exclusive devotion to the latter must injure the character. They should be united; a moderate share of time may be given to social pleasure, but the opportunities, which Providence affords, and if so strong an expression were justifiable we would say, forces upon us for the culture of our immortal faculties in the pursuit of useful knowledge, cannot be innocently neglected. Books, selected with discrimination, and read, not for the sake of momentary amusement, or of future display, but for solid advantage, should be the companions alike of the parent and the child in this season, when nature is a less eloquent or a less accessible teacher than through the rich promise of the spring and the abundant generosity of the autumn.

Winter is the season for self-discipline—for the exercise of moral foresight and courage; the season to 'watch and pray, lest we fall into temptation.' Enticements to evil are multiplied; in the thronged city lures are cast in the wey of the inexperienced, and facilities are provided for the indulgence of corrupt propensities; even the innocent pleasures of society may be enjoyed to excess, and a habit of mental dissipation be formed where the moral sentiment may remain comparatively pure.—This too is eminently the season of religious excitement, when numerous meetings and crowded assemblies may nurse the religious principle in a luxurious effeminacy, to which, as under similar errors of physical education, lassitude and debility must succeed. Against all the dangers, to which his soul is exposed, the Christian should guard himself by vigilance and firmness, maintaining a jealous regard to his own purity, and a wary intercourse with 'the things of the world.'

Winter is the season for benevolence. The poor we have always among us; and they must receive sympathy and relief from those, to whom the common Father has entrusted the means of beneficence. Shall thy poor brother suffer, whilst thou art enjoying thyself?—is the inquiry borne on the breath of every storm. Charity now goes forth on its offices of love,—to visit the sick and the destitute, the widow and the orphan, the dwelling of want and the scene of affliction. Selfishness may remain at home, but it loses the best pleasures of existence, and secures the experience of future shame. 'The Lord loveth a cheerful' and a seasonable 'giver.'

THE INDIAN QUESTION.

On our last page of to-day, we insert the production of an able writer on the present state of the Indian Question. The character of our paper forbids us to consider this question in a political view, but is not the moral and religious feeling of our community deeply interested? By *feeling*, we mean a deep sense of moral and religious obligation resulting from, and founded on, principle. Have the United States made a bargain with the

Indians? No one doubts it. More than twenty treaties under hand and seal of both parties establish the fact. Have the United States a right to violate their bargains and abrogate their treaties, unless some inducement or provocation is offered on the other side sufficient to warrant this conduct? It will be remembered that when the first treaties were made between the white men and the red men, the red men were comparatively strong, the white comparatively weak. The whites have increased in strength, and the poor Indians are feeble. Shall we take advantage of our strength, to justify a violation of promises and solemn obligation? Let a similar case exist between individuals. One man has a deed and an undoubted title to his farm from his neighbor, who warrants his right and engages to defend it. The neighbor grows rich and powerful, the other becomes poor and weak; shall the neighbor seize the poor man's land and justify himself by saying, I am rich and powerful, you are poor and weak? The Indian has a stronger and a firmer ground, he has the deed and the warranty, and still more, he and his fathers were the original owners and possessors of the soil, from which avarice and power would now eject him. The question will be brought before our National Legislature during their present session; we ardently hope a righteous result.

LECTURES ON MORAL PHILOSOPHY.

Dr. Follen, from the University in Cambridge, gave the introductory lecture of his course of 'popular lectures on moral philosophy' on last Saturday evening. The audience was large, and departed, we believe, more than satisfied with the instruction they had received. After some pleasant remarks on the practicability of a course of *popular* lectures on this subject, the lecturer proceeded to explain his idea of moral philosophy, to show its importance, and to exhibit the plan which he should pursue. Moral philosophy, he said, is the science of duty. Upon it the Law rests, the State depends, and Religion is based. Domestic life derives from it its best influences, and individual character its excellence. After briefly, but clearly illustrating these positions, Dr. Follen presented an outline of his course. The history of the most remarkable systems, ancient and modern, would, he observed, introduce a consideration of the true doctrines of ethical science. These would fall under three divisions. 1. Its foundation—in our nature. 2. Its developement—by education. 3. Its establishment—through the arrangements of society, in Church and State. Various interesting questions of a practical nature would arise in the prosecution of this plan, which he should examine, that the lectures might have both a popular and a useful character.

Such a course cannot but be instructive, and we think that a gentleman, who is willing to address himself so directly to the intellectual and moral taste of the community, should receive the encouragement, that we doubt not will be fully repaid to them who shall be the hearers.

We deem it a just cause of congratulation among the citizens of this metropolis, that so full an attendance is given to the various courses of useful lectures instituted this winter. It speaks well for a community, when they support by a liberal patronage, that is bestowed not so much in their money as in their presence, entertainments of this kind. We account science and taste ministers to religion, and vice must walk with a more careful step, and will intrude into fewer dwellings, when the love of rational amusement and moral information is cherished alike by young and old, by man and by woman, by the wealthy merchant and the industrious mechanic.

"*Fifth Annual Report of the Board of Managers of the Prison Discipline Society.* Boston: 1830." This report seems in no respect to fall behind those which have preceded it, either in faithful preparation, or in the importance of the subjects presented. It exhibits much valuable information on topics deeply interesting to every friend of morals and of humanity. We consider the public as much indebted to the unwearied diligence, the benevolent, enlightened, and discriminating zeal of the Secretary of this institution. And were it not for the unwarrantable exclusiveness, which from year to year has been, and is still, manifested in the selection of its officers, and in the *general influence* which it thus exerts, we should consider it as entitled to the candid approbation and patronage of the whole public. Upon this point however, we must remark that we have, and we believe the community have, because there is reason to entertain, weighty objections. Here is an institution, deriving a large share of its support from Christians of liberal, or, at least, not exclusive views—a full half of its life members within this city being of that description; and, as may at once be seen by a reference to its catalogue, a very respectable proportion of its annual subscribers also—and yet its whole government, embracing (with its twenty four Vice Presidents,) thirty nine individuals, is composed, with but two or three exceptions, of gentlemen of decided Orthodoxy; and most of them, we must add, of an Orthodoxy of the highest and most exclusive character. Now, we repeat, what has been urged before on a like occasion, and what we often hear urged against this Society, that "that these things ought not so to be." Not that for ourselves we covet the distinction of office. For who, that is connected in the least with our many religious and charitable institutions, does not know, that these are honors too cheap to be sought, and too burdensome to be desired. But that in propriety and in justice, regard should be had in the selection of the governors of an institution to the various sources, whence its patronage is derived, and to the various views of the gentlemen, who are its supporters. The objects of the Prison Discipline Society are, or ought to be, interesting to every friend of religion and humanity. And no satisfactory reason can be shown, why with its numerous of Unitarian friends and patrons, its direction should be almost exclusively committed to Calvinists.

Of this Fifth Report, in itself, we can speak with sincere satisfaction. Among other interesting articles the reader will peruse with pleasure Mr. Dwight's account of the reform in the state prison at Charlestown; which seems to have been as rapid and effectual as it was necessary. The prison at Auburn, N. York, has always been—if we may use such an epithet in reference to a prison—a pleasant object of contemplation to the Christian and philanthropist. Its discipline, order, and moral influence seem to be admirable. And the present Report contains a letter from the chaplain of the prison, giving an account of its present condition, and of his own personal experience in the discharge of his official duties, which is not less honorable to the ability and good spirit, with which he seems to have performed them, than it must have been satisfactory to the friends of the institution.

On the principal subject of the Report, "Imprisonment for Debt," we find a great variety of valuable documents and details, which we have not room to notice. They deserve the attention of every good citizen; and we hope, that the statements and opinions, which Mr. Dwight has so judiciously collected from the highest sources, will not only be read with care, but be found instrumental of measures in our legislatures and courts of law, which are loudly demanded by every consideration of justice and humanity.

RELIGIOUS INTELLIGENCE.

Sunday Evening Lectures. The lectures for the season will commence next Sunday at Rev. Mr. Emerson's meeting-house, Hanover Street, at 7 o'clock. Thenceforward they will be delivered alternately in that church, and in the South Congregational church.

The subject of discourse next Sunday evening will be the question—What is religion.

Ordination and Installation. On Wednesday last Rev. Jonathan Farr was ordained over the Congregational Society in Gardner; and on Thursday, Rev. Hezekiah Packard, D. D., was installed over the North Society in Chelmsford.—We will be indebted to some of our friends, who will furnish us with an account of the services on these occasions.

Boston Sunday School Society. At the Annual Meeting of the Boston Sunday School Society, on the 24th ult. the following gentlemen were chosen officers of the society for the ensuing year.

Hon. Jonathan Phillips, *President*—Rev. Joseph Tuckerman, *Vice President*—J. F. Flagg, M. D., *Corresponding Secretary*—Thomas Gray, jr M. D., *Recording Secretary*—George A. Sampson, *Treasurer.*

Rev. George W. Doane, was, on Tuesday evening, unanimously chosen Rector of Trinity Church, in the place of Rev. Dr. Gardiner, deceased.

Associated Methodist Churches. A convention of ministers and lay delegates, from various parts of the United States, assembled in the city of Baltimore, on November 2d, for the purpose of forming a constitution and book of discipline for the government of the Associated Methodist churches. The Rev. Dr. Francis Waters, of Maryland, presided and Messrs. Lipscomb and Stockton were appointed Secretaries. The convention continued in session nearly four weeks. The following is the preamble of the constitution adopted by them.

We, the representatives of the Associated Methodist Churches, in general convention assembled, acknowledging the Lord Jesus Christ, as the only head of the church, and the word of God, as the sufficient rule of faith and practice, in all things pertaining to godliness, and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and, whereas, a written constitution, establishing the form of government, and securing to the ministers and members of churches their rights and privileges, is the best safe-guard of Christian liberty; we, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by the following elementary principles and constitution:

1. A Christian church is a society of believers in Jesus Christ, and is of divine institution.

2. Christ is the only Head of the Church; and the word of God the only rule of faith and comfort.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God or the rights of his fellowmen.

5. Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great practical system of Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties.

The Associated Methodist churches, we understand, now number between 300 and 400 ministers, and between 30,000 and 40,000 communicants.—They are seceders from the Methodist Episcopal Church, and resemble the Presbyterians in conferring upon the people a share in the government of the church, and in abolishing the order of bishops, and other distinctions of the clergy.

N. Y. Obs.

SUMMARY.

Piracy and Murder. The New York papers contain an account of the arrest of four men, who called themselves Charles Gibbs, Robert Dawes, John Brownrigg, and a colored man, named Thomas Williams, survivors of the crew of the brig Vineyard, of Boston, Capt. Thornton, bound from New Orleans to Philadelphia, for having murdered the captain and mate of the brig, robbed her of $50,000 in Mexican dollars, and set her on fire. Brownrigg and Dawes voluntarily disclosed the circumstances of the transaction, and exculpate themselves on the ground of having taken part with the murderers from fear of their own lives.

According to their account, a plan was formed when they had been five days at sea, by Gibbs, Church, Atwell, and the colored man who was steward, to take possession of the vessel, and proposed to Talbot, Dawes, and Brownrigg to join them, threatening to kill them, if they said a word. They did not all agree, and it was put off. But on the night of Nov. 23, when Dawes was at the helm, and the mate in the cabin, and Brownrigg up in the rigging attending to his duties, the steward knocked down the captain by a blow over the head with the pump brake, and with the assistance of Gibbs threw him overboard. Atwell and Church stood at the companion way with clubs, and as the mate was coming up they knocked him over the head, and afterwards, with the help of Gibbs, seized him in the cabin, dragged him upon deck, and threw him overboard. His name was William Roberts. The captain's name was William Thornton.

Gibbs and Atwell then examined the papers and cargo. There were ten kegs of money in Mexican dollars belonging to Stephen Gerard, part of which they counted and found there were $5040 in each keg. They divided the money equally among the crew, took it out of the kegs and put it in small boxes and bags. They also divided the captain's clothes and money. Gibbs took charge of the vessel as captain and they sailed on until Sunday, Nov. 28, when being within 15 miles SSE. of Southampton light they got out both boats, and put half the money in each. They then scuttled the vessel, and set her on fire.

The four men arrested were in the long boat; Atwell, Church and Talbot in the jolly boat. When they came to the bar the boats struck, and in the long boat they threw overboard a trunk of clothes, and all the money except about $5000. The jolly boat foundered, and the three men were heard by the others crying out, and seen clinging to the masts. The other four went on shore at Barren-Island, buried the money in the sand, and went to the house of one Johnson, where they passed the night.—Johnson the next day carried them off the island to Gravesend, where they hired a man named Leonard to carry them to Brooklyn. Before they were ready to set out, Brownrigg told Leonard that they were murderers, and Dawes said it was true. Gibbs offered $100 to be carried to Brooklyn, and the black man attempted to run away—but they were soon taken into custody and examined before the magistrates. *D Adv.*

The captain and mate were both very fine men. If it had not been for the steward and Gibbs, the deed would not have been committed. The steward was the only one who saw the money put on board, and Gibbs was the only one who understood navigation.

It is stated that upwards of $50,000 was insured on the Vineyard and cargo at different offices in New-York.

The Solar Eclipse of February next. The American Almanac just published contains a great variety of calculations relative to the great solar eclipse which will be visible throughout the United States, on the 12th of February next. These calculations exhibit very minutely the path of the central eclipse, and of several of the digists, and the phases of the eclipse at a large number of places in the United States. The path of the eclipse is still more clearly marked out upon a map of the United States, attached to the Almanac for the purpose.

The central eclipse will enter the United States from Mexico, and will pass through the states of Louisiana, Missi-sippi and Alabama, the north part of Georgia and South Carolina, North Carolina and the south eastern parts of Virginia and Maryland; thence proceeding along the Atlantic at a distance of 50 or 60 miles from Long Island, it will pass through the south eastern part of the island of Nantucket, and thence to Halifax in Nova Scotia. The unobscured part of the sun will present an annular appearance at all places within about 35 miles on each side of this track, and the ring will become more or less uniform in proportion as the place is nearer to the central track. The duration of the annular eclipse, in places where it is central, will be a little over two minutes. The path of the annular eclipse will extend to the town of Chatham in the county of Barnstable, but to no other part of the continent in the New England States, and to no part of the Middle States except the southern extremity of New Jersey and Delaware.

The eclipse will begin in Bosion at 11 o'clock 49m. 26s. A. M. The time of the greatest obscuration will be at 1h. 21m. 11s., the end will be at 2h. 46m. 58 1-2s. and the duration will be 2h. 57m. 32 1-2s. The Digits eclipsed will be 11' 27".

At Siasconset, in Nantucket, where the eclipse will be central, the ring will be formed at 1h. 25m. 20s. and will be broken at 1h. 26m. 21s. Digits eclipse 11' 44' 42". *Adv.*

Copy Right. We are very happy to learn that Mr. Verplanck, member of Congress from New York, will, at the approaching session, press his bill for amending the present law of Copy Right.

The principal objects of the law proposed by Mr. Verplanck are, according to the Evening Post, "to reduce into one intelligible and consistent law the two complicated and contradictory ones which now encumber the statute books; to extend the term from fourteen years to twenty-eight, with the power of renewal, and to do away with several vexatious requisitions, which are now essential to the validity of the copy right." *Pall.*

A Great Curiosity. We have in our possession an ancient silver coin, about the size of an English shilling, bearing the date of 1652—perhaps the earliest date at which any coinage was established in this country. On one side of the piece is the inscription—"NEW ENGLAND. AN. DO. 1652. XII." and on the other "* IN * MASATHVSETS," with a Pine Tree in the centre, which we learn was once the coat of arms of the Bay State. This is the first American coin we have seen bearing date previous to the Revolution, and we presume it is the oldest extant. The date answers to the early part of Cromwell's Protectorship in England. *N. Y. Eve. Journal.*

Cincinnati. A letter before us from Cincinnati, dated Nov. 17th, states that the Ohio River was, at that time, still very low; and that business was, in consequence, rather dull. The weather was very pleasant, and cellars were digging, and many houses and stores erecting. Carpenters and masons were busy, and lumber and bricks had taken a rise. About five hundred buildings have been, or will be erected this year; and, in the next year, a still greater number will be erected. *Pall.*

Animalized Bread and Biscuits. We stated some time ago that a large quantity (400,000) of biscuits, animalized with galatine, had been sent to Algiers for the use of the French troops, and that bread animalized in a similar way had been manufactured in Paris. A French paper now informs us that the experiment answered thoroughly, and that the discovery is likely to prove one of great value, not only to the army and navy, but in domestic economy generally, as animal food in the ordinary way may, with the use of animalized biscuits, be dispensed with. The composition of the biscuit is as follows:

Flour	225 parts.
Dry animal matter, obtained from meat and bones by pressure and evaporation	10
Water	100 to 120

Two ordinary sized biscuits form a soldier's ration. They are said to be equal in nutrition to one quart of good soup with a proportionate quantity of bread.

London Times.

From Colombia. The schooner Waterloo has arrived at New York, in 27 days from Carthagena. It appears that in consequence of the revolution at Bogota, Bolivar has been called upon to take the command, civil and military, until a new congress can meet, and that Gen. Urdaneta has been invested with the command until the arrival of Bolivar, who at the last accounts was at Soledad, a small town on the Magdalena. The departments of Antiogura, Panama, Magdalena, and others, had declared in favor of Bolivar. On the 17th of October the Electoral Assembly of Magdalena, convened under the new constitution, gave 25 votes for Bolivar for President, and one for Mosquera. A force had been sent to Rio la Hache, which had some time since revolted and joined Venezuela. One account says that Bolivar's troops had taken possession of Rio la Hache, with little resistance. *Adv.*

FRANCE.

The following view of the state of parties in France, taken from a Paris paper, may give some idea of the difficulties which Louis Philippe will have to contend with during the early part of his reign. The writer is of opinion, however, that "Louis Philippe will remain upon the throne, not that he has so contrived it that the question should be decided by all the young men from twenty-five to thirty, who are enthusiastic in favor of his Government, but from a circumstance which gives him a greater reason for security. At the present time every interest is paralyzed, and all parties feel the necessity of attaching themselves to him for the moment; so that, if he manages matters skilfully, he may in one year provide for his future stability."

"Four distinct parties now surround the throne so lately erected in France—the Nationalists, the Legitimatists, the Radicals, and Carlists. The National party is represented by the *Journal des Debats*, the *Constitutionnel*, the *Courier Francais*, and the *National*; but it is divided into two factions—the sect of those who advocate progressive improvements, which is represented by the *Temps* and the *Courier*, who wish to overthrow *gerontocratie*, and to elevate to power the men whose talents are called for by the state of the country; and the *acculards*, who endeavor to defend the defects and motley character of our Government, and join in postponing every measure to remedy them. All of them, however, agree in supporting Louis Philippe, and hold sacred the principle of his elevation to the throne. The second party—that of the Legitimatists—less numerous, but having perhaps more influence on account of its territorial possessions, denies the legality of the acts of our Government, and considers Henry the Fifth as the real King of France. According to this party our position is not permanent, and Henry V. is a pledge of security for the country. The most talented men of this party, with affected candor, admit that Henry V. cannot return without guarantying all the concessions made by Louis Philippe. At the head of this party is Viscount Chateaubriand, and the *Gazette* is the organ of the various interests represented by the Legitimatists. We may safely reckon all the great wealth among the ranks of these conscientious men. Recruited with all the discontented spirits, and having united to it all the important interests injured by the Revolution of July, this appears to be the most dangerous. It backs itself with the battle of Culloden. It is formidable to the present dynasty, because directed by wary and skilful men, it feels that it must broadly recognize the principles consecrated by the blood of the Parisians, and that it offers besides seductive guarantees of peace with the rest of Europe. The injudicious measures adopted by the present Government, relative to the Magistrates who were retained in office have left this party numerous auxiliaries in the administration, and this is one of the clouds which will obscure the political atmosphere. *Imperialists*, who dream about Napoleon, are hardly worth mentioning, as they are so few in number, but they represent men of disappointed ambition, who have not been sufficiently conciliated. As to the *Radicals*, they are very much out of favor, and we think we may predict that the doctrines of the *Revolution* or the *Patriote*, will never be very influential in a country which is so well classified as France. It must be seen that, at this time of day, the working classes, who attempt to overthrow the higher order of society, only do it with a desire of sharing power with them. The liberty enjoyed by the United States will not alarm us two years hence; and we shall look upon her with coolness and indifference, and think her excessively dull. The dominant idea in modern institutions seems to be to restrain the poor classes, although every latitude is allowed to talent among them; but very bad laws are preparing against them. As to the *Carlists*, represented by the *Quotidienne*, to whom the opposition has imparted a certain freshness and vigor, they are *rari nantes in gurgite vasto.* They are martyrs to these opinions, and necessarily, connect themselves with the Legitimatists."

MARRIAGES.

In this city, Mr. Benj. H. Greene, of the firm of Watt, Greene & Co. to Miss Elizabeth C. Darracott, daughter of George Darracott, Esq.

By Rev. Dr. Gray, of Roxbury, Mr. Nathaniel Colburn, of R. to Miss Ann Fowle, eldest daughter of Mr. Henry Fowle, of this city.

In Brookline, Mr. James Robinson to Miss Lydia B. Tilden.

In Concord, Mr. Elisha Fuller to Miss Susan Adams.

In West Bridgewater, by Rev. Dr. Reed, Mr. Charles A. Macomber, of this city, to Miss Martha, youngest daughter of the late Edwin Howard, Esq.

In Brookfield, Mr. Winthrop Richardson, of Boston, to Miss Caroline Watson, of Brookfield.

In Norwich, Conn. Rev. William Allen, President of Bowdoin College, to Miss Sarah J. Breed.

In Montreal, U. C. Mr. Edward Cheney, merchant of that city, to Miss Harriet Vaughan Foster, youngest daughter of the late Rev. Dr. Foster, of Brighton.

DEATHS.

In Danvers, Sally, daughter of Mr. Joseph Poor, aged 21.

In Newburyport, Henry, aged 19, son of Mr. Chas. Whipple, bookseller.

In Bridgewater, Charles, son of Mr. Newell Withington, of Boston, aged 8 years.

In East Sudbury, widow Martha Livermore, aged 87.

In Northborough, Mrs. Abigail, widow of Heman Stow, late of Marlborough.

In Bradford, Mrs. Elizabeth Kimball, aged 70.

In Chatham, Richard Sears, jr. Esq. aged 48.

In Dunstable, Mrs Sarah Keyes, relict of the late Mr. Joseph K. of Westford.

In Castine, Capt Thomas Nelson, son of the Hon. Job Nelson.

In Portsmouth, Mrs. Mary Cutter Palmer, aged 49.

In Union Village, Washington County, N. Y. Mrs. Sarah, wife of John C. Bartlett, aged 30.

In Stanford, Conn. Hon. John Davenport, aged 79, for many years Representative in Congress.

In Glastenbury, Conn. Rev. Samuel Austin, D. D. aged 70, late President of Vermont University.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-seventh day of November, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"A present from Peter Parley to all his little friends, with 220 engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, { *Clerk of the District of Massachusetts.*

Dec. 4. 4t.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 6.—(New Series.) For December, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities and objects, No. VII. Claims of Religion. Conclusion; Why a crucified Saviour was necessary, explained, and the manner in which our Lord's Sufferings and death are spoken of in the Epistles, accounted for; Sabellianism. Its origin and Character; State of Religion in France; Dedication and Ordinations, in November; Number of ministers settled over Unitarian societies in New England during the year 1830. Dec. 4.

BISHOP HEBER. In press and will be published this month, an Abridgment of Bishop Heber's Life—designed for young persons and Sunday Schools. L. C. BOWLES,
Dec. 4. 124 Washington-street.

LIBERAL PREACHER, *for Dec.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for November, 1830, containing a Sermon by the Rev. SAMUEL J. MAY, of Brooklyn, Con.—"*On the Treatment of Enemies.*"—Matt. v. 44, 45. Dec. 4.

THE AMERICAN PULPIT; a series of Original Sermons, by Clergymen of the Protestant Episcopal Church, will be continued monthly by FREEMAN HUNT, No. 13, Court-street, Boston.

While it will be kept in view, as a prominent object, to make the character of the American Episcopal Church more truly and generally known, by extending the benefit of the discourses of its Clergy beyond the limits of their respective congregations, the Publisher hopes to be able to present the heads of families with such a selection of Sermons, as shall be eminently fitted for the purposes of domestic instruction. The nature of his plan promises sufficient diversity of subject and variety of style to excite attention. At the same time he is sanguine that the discourses themselves, by their forcible inculcation of the pure doctrines and practical precepts of Christianity, will commend themselves to the use of lay-readers in parishes, destitute of ministerial services, and to the usual circle of household listeners, who meet on the evening of the Lord's day, for social worship and religious exercises. In order to the successful execution of his plan, he will endeavor to enrich the series with the productions of the Bishops and most eminent Clergy throughout the Union, and he respectfully solicits the co-operation of all who may be able to forward his designs.

CONDITIONS.

I. Each number will contain one long, or two short Sermons, handsomely printed on a new type, and superfine paper, making a good sized annual volume, including the title page and a commodious Index, exhibiting the subjects and texts.

II. Price *one Dollar* a year in advance, or *one Dollar* and twenty five cents, if not paid in three months.

III. Agents by forwarding the names of five responsible subscribers, shall receive a copy gratis.

Nov 27. 3t.

MISS N. FROST, No. 8 School-street, will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, Logic, Rhetoric, French and Latin languages, Penmanship on an improved plan. Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

A course of lessons in *PENMANSHIP*, exclusively, will be given to such as desire it.

Satisfactory references given at the Room, where applications will be attended to, at all hours in the day.

Boston, Nov. 11, 1830.

BOARD may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office.

Oct. 2.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept 11

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This Instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

RECOMMENDATION.

The following recommendation is from a number of Gentlemen of known experience in surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

JESSE PERKINS, *N. Bridgewater.*
ISAAC ALDEN, *E. Bridgewater.*
AZOR HARRIS, *do.*
ALSON GILMORE, *Easton.*
JOHN SEELE, *do.*
WELCOME LOTHROP, *do.*
LEONIDAS DEAN, *Raynham.*

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street. Sept. 25.

N. B. Messrs. J. & H. M. Pool will manufacture SCALES OF RULES, for Draftsmen of any description of Steel or Composition. Orders may be left at the bookstore of N. H SIMPKINS & Co. Boston, and RICE & MELLEN, Worcester. Nov. 20.

POETRY.

[From the New York Evangelist.]

"THERE IS ANOTHER AND A BETTER WORLD."

There is a world of light,
Of calm, unclouded day,
Whither blest Spirits bend their flight,—
When disenrobed of clay:
In that bright world, fair Truth forever dwells,
And each expanding heart with purest rapture swells.

There is a world of peace,—
Of harmony and love,
Where choral anthems never cease,
Where reigns the Heavenly Dove:
No discord enters there: no trembling eye
Starts at the gloomy frown which threatens vengeance nigh.

There is a world of joy,—
Joy never to expire:
Bliss, in that world, finds no alloy;
It fills each vast desire:
There pleasure's copious stream serenely flows,
Unmixed with turbid cares and agonizing woes.

There is a world of rest,—
Where changes never come,
Where the pure spirits of the blest
Find their eternal home:
There grief's tumultuous billows cease to roll,
There calm and sweet repose pervades the enraptured soul.

Light, peace and joy and rest,—
Mortal, may these be thine!
These, *these alone* can make thee blest—
Their source is all divine:
Then meet we there, where happy spirits reign!
Where rest, joy, peace and light forever banish pain.

SELECTIONS.

[From the National Intelligencer.]

PRESENT STATE OF THE INDIAN QUESTION.

To the Editors of the National Intelligencer.

Gentlemen,—Your readers need not be informed that the Indian Question, as it is familiarly called, has been deeply interesting to the American public for more than a year; and that it was particularly so during the whole of last session of Congress. This subject does not directly affect the private concerns of our citizens, nor does it bear immediately on the foreign relations of the country; nor ought it be entangled with the wishes and designs, the hopes and fears, of political intriguers, or partisan editors. No other subject, so far removed as this is from the ordinary causes of excited feeling, has taken so firm a hold of the public mind and the public conscience, since the U. States became a nation. This general interest can be accounted for in no other way, than by supposing that a large portion of our inhabitants, including many of the most intelligent, virtuous and public spirited men in the community, are seriously apprehensive that justice is to be trampled on, humanity outraged, and the national character deeply stained, by the treatment which the defenceless tribes upon our borders are to receive at our hands.

The Indians are now, if compared with ourselves, a feeble race of men. They are far removed from the populous parts of our country. They have but scanty means of access to the minds and hearts of our people. Ignorance of their condition casts an obscurity over their rights and claims. They have no patronage to bestow, no votes to give or to withhold, no resources adequate to even a moderate and stinted defence of their righteous cause. Their opponents can wield a great patronage, have many votes to give, and hold great political power at their disposal; and all the influence thence resulting is exerted to stifle inquiry, to misrepresent the character and claims of the Indians, and to make their cause appear despicable and hopeless.

Yet, though their cause labors under all these disadvantages, the people of the United States generally, so far as correctly informed in regard to facts, are on the side of the Indians. The cry of the Indians has been heard;—their claims are thoroughly understood by many; and all fair-minded, honorable men, by whom these claims are thus understood, are extremely desirous that the Indians should receive that protection, which our nation has solemnly, and many times, covenanted to afford.

Another session of Congress is approaching; and it seems proper to inquire, *what is the present state of the Indian Question! and what are the people of the United States bound to do, in regard to it?*

I propose, Messrs. Editors, to answer these two inquiries in two essays; and as but a single number will be devoted to each, I respectfully solicit the attention of yourselves and your readers to a discussion of so moderate a length, on a subject, which, however it may be disguised for the moment, will at last be universally acknowledged to be one of momentous import.

To ascertain *what is the state of the Indian Question?* it will be necessary to bear in mind the following particulars.

The present Chief Magistrate of the United States, soon after entering upon the duties of his office, gave the Cherokees and the other southwestern tribes to understand, that they must submit to the laws of the States in their neighborhood. While he professed a willingness to extend his protection to these tribes, in some undefined manner, and to some uncertain extent, he explicitly and repeatedly declared, that he could do nothing, which should interfere with State laws, or should imply that the separate States have not the absolute and uncontrolled power of legislating over Indian tribes, residing on their original territory, if that territory happens to fall within the chartered limits of any State. Of course, the President must have assumed the power of suspending the law of Congress, *regulating intercourse with the Indian tribes;* a law, the principal provisions of which have been in force since the year 1790, and which now stands on the national statute book unrepealed. If the right of the States to legislate for the Indians be admitted, it is absurd for the General Government to talk of protecting them in any respect whatever.

The President has not only supposed himself invested with the power of suspending or repealing laws, but has, in the case of the Cherokees suspended the intercourse law, which had been made perpetual for their benefit by an express treaty stipulation. He has also assumed the power of vacating treaties, on the ground that all his predecessors in office, and every Senate of the United States, had transcended their constitutional authority.

The fact that the President has theoretically and practically assumed the power of suspending or repealing a law of Congress, which had been enforced by every one of his predecessors, and the power of vacating treaties, which had been uniformly held sacred by them, is one of the most remarkable things which have taken place since the origin of our Government. How very remarkable it is, may be seen by any one who reflects, that the Constitution has given the President no power to pronounce an existing law unconstitutional, much less to repeal or suspend a law. He does not embody in himself all the legislative and judicial functions of the Government.

The interpretation of laws, and the power of deciding as to their constitutionality, belong to the judiciary, by which branch of the Government these powers have exclusively been exercised. Even in hereditary monarchies, wherever there is any thing like a limited Government, the King cannot abrogate, alter, or suspend a law. The King of England, for instance, has no power of this sort. The representatives of the French people inserted in the recent charter a declaration, that the King should *never suspend the operation of a law;* and this was one of the first, and one of the most important additions, which they made to the old charter.

Such being the known opinions and conduct of the President, the Indian bill passed at the close of the last session of Congress. The act would be perfectly harmless, were the execution of it confided to a Chief Magistrate, who entertained the views of General Washington and Mr. Jefferson, in relation to this whole subject. It recognizes the national character of the Indian tribes, and expressly guards against the violation of treaties.—Yet, both its friends and its opposers knew very well, that the Indian tribes were denationalized by those State laws, with which the President had said he could not interfere, and that, under the operation of these State laws, every treaty, though made for the very purpose of protecting the Indians, would become a dead letter. I speak of the friends of the bill generally. There may have been a few who voted for it, in the belief that it would be impossible for the President to disregard the plainest stipulations of treaties, under the auspices of an act of Congress, which expressly guarded their sanctity.

The effects of this act of Congress have been precisely such as its opposers predicted they would be. The Indians have all been told, that the opinions of the President, as they had been previously stated and explained, are approved by Congress, and that now there is certainly no alternative for these tribes, but a removal beyond the Mississippi, or subjection to the laws of the State.

Attempts to negotiate with the Southwestern tribes have been renewed under the auspices of the Indian bill. The Cherokees and Creeks have refused to treat. The Chickasaws have agreed to remove, *provided* a tract of country can be found, which shall be satisfactory to them, a condition which they do not believe it possible for the United States to comply with. The Choctaws have recently signed a treaty, under the very urgent influence of the Secretary of War, with the law of Congress, as explained by him, and the laws of the State of Mississippi, and all the unknown power of State legislation, suspended over them; the whole forming a system of duress, which the Choctaws could not withstand, and which is equally unjust to them, and dishonorable to the country.

When the Indian bill had passed, the Cherokee deputies, when at Washington, employed legal counsel. Now, for the first time since this controversy arose, they availed themselves of professional aid.

Mr. Wirt, long and advantageously known to the American public as an eminent jurist and a powerful advocate, was engaged by them to defend their cause and to take proper measures for bringing it before the Supreme Court of the United States.

The announcement of this advance in the controversy was received with tokens of high gratification. The sad countenances of the Cherokees were universally lighted up. All friends of the Indians, and all who love to see justice administered with an equal hand to the weak and the strong, partook of the joy. To the Supreme Court the Constitution has assigned the duty of deciding questions, which arise in regard to the meaning and effect of treaties, and in regard to the constitutionality, as well as the meaning and effect of laws enacted by Congress, and by the Legislatures of the several States. If the Indian Question can be fairly brought before this tribunal, and deliberately argued and adjudicated there, the public will undoubtedly be satisfied, with the decision. If, however, there should be unavoidable delay in obtaining the judgment of the Court, so that the Cherokees cannot soon avail themselves of that legal protection, to which they believe themselves entitled, and which has been solemnly guaranteed to them by the sovereign authority of the nation, it will be matter of deep sorrow and regret to them, and may prove fatal to their cause.

Soon after Mr. Wirt was employed as counsel for the Cherokees, he prepared for their use and guidance a written opinion, embracing all the material points of difference between them and the State of Georgia. In this opinion, which was drawn up with great ability and candor, and sustained by unanswerable arguments, the following positions are established, viz:

1. That the Cherokees are a sovereign nation.

2. That the territory of the Cherokees is not within the jurisdiction of the State of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.

3. That, consequently, the State of Georgia has no right to extend her laws over that territory.

4. That the law of Georgia, which subjects the Cherokees to the jurisdiction of that State, is unconstitional and void.

5. That the improvements, for which individuals among the Cherokees have received a compensation from the U. States, in consideration of their emigrating to the country on the Arkansas, do not pass to the United States; much less does the soil, on which these improvements are found, pass to the United States for the use of Georgia; but these improvements and the soil belong to the Cherokee nation. And,

6. That the President of the United States has no constitutional power to fix the boundary between the Cherokee nation and the State of Georgia.

In these positions, many of the most distinguished lawyers in the United States have fully and deliberately concurred. Indeed, it may be doubted, whether a lawyer of any reputation can be found, who will seriously undertake to controvert them. I do not learn that any answer has been attempted.

If any confidence can be given to the opinion of Mr. Wirt, thus expressed and published in the view of the whole civilized world; an opinion, which, as Mr. Wirt very well knew, must inevitably either elevate or depress his own character, as a professional adviser, and a man of intelligence and integrity; an opinion formed under circumstances of peculiar responsibility to his clients, whose dearest interests are involved in the issue; if any confidence is due to the opinions of many other eminent jurists in our land—men of experience and sagacity, neither seeking nor holding public office, not entangled with political parties, but looking at the subject only as connected with the permanent interests of the country; if any credit can be yielded to the solemn asseverations of some of the ablest and most respected members of both houses of Congress; or to reasonings, which have been pronounced unanswerable by men of great intelligence in Europe and America; or to the declarations of dispassionate and patriotic citizens, many of whom regard the matter in the single light of common sense and common honesty; if these things, or any of them, are worthy of consideration, the people of the United States are soon to decide a most extraordinary question. It is—*Shall our nation violate its faith?* The question is no less than this. It cannot be made less.—No sophistry can disguise it. No art can conceal it. No party clamors can drown the voice of reason and conscience, which incessantly cries, *Beware of National perjury.*

The question, then, for our young and boasting Republic to settle, is, shall we deliberately make up our minds to forswear ourselves? Shall we calmly, and cooly, and after many months for consideration and reflection, proclaim to the world, in the face of Heaven, that we deem very lightly of our faith; and that we can break treaties by scores and by hundreds, without a pang, and without a blush? Shall *we*, the people of the United States, who formed all our Constitutions of Government; who do not forget that we govern ourselves; and who expect our will, and not the will of a few privileged men, to be obeyed; shall *we* perpetrate an act, which combine all the baseness and guilt of the meanest fraud, the most barefaced falsehood, and the most deliberate perjury? Shall we perpetrate such an act, while, in all our intercourse with foreign nations, we are talking of justice, and honor, and integrity? and are demanding in a high tone of morality, as if conscious of rectitude, that all our rights should be admitted, and all our claims should be regarded unquestionable? Shall we perpetrate such an act, by encroaching upon the rights of the weak and defenceless, merely, because *they* are weak, and *we* are strong? Shall we do this with reference to the descendants of men, who listened to the persuasions and entreaties of our fathers, who consented to a peace at the earnest solicitation of Washington and other worthies and heroes of the Revolution? who received from Washington, as Chief Magistrate of the newly formed Union, the very first pledges of the pure and uncontaminated faith of the rising Republic? and who accepted our solemn guaranty, as the great equivalent for large and rich domains, which they relinquished to our expanding population? After expressing, for forty years, our determination to abide by these very engagements; after repeating and reaffirming these engagements by the mouths, and under the seals of the venerable and honored men, whom we had selected as most worthy to hold the highest offices in the State; shall we suddenly have the hardihood, the audacity, the impudence, to absolve ourselves from all the obligations, which rest with such accumulated weight upon us? Was the man of probity and honor ever transformed, all at once, into a knave, a swindler, a case-hardened villain, taking no pains to hide his villany? Was it ever heard of, that a chaste matron become, all at once, regardless of common decency? The Romans had a maxim, *Nemo repente fit turpissimus.* And shall we, in this early age of our growing Nation, after exhibiting to the world most illustrious examples of public virtue, suddenly cast away, as a worn-out garment, all regard to our national character, all respect for the opinions of mankind, all respect for ourselves, all consideration of our permanent interests, and all fear of God, the Avenger of the oppressed?

Is it possible that the people of the United States should hesitate on this question?—No; they would not, if they saw that this was the question distinctly proposed to them, that they must answer it, and must be held responsible to the world for the answer.—The danger is not that a majority of the people will decide wrong, with a full understanding of the case; but that apathy will prevail, and the question will be decided the wrong way by interested voices, and those who are beguiled by interested voices; and thus the character of the country will be lost before the country is aware of it.

The alarm should be sounded by all who can write, and all who can speak; an alarm more earnest and thrilling than would be required to guard against the approach of an invading army, the breaking forth of a pestilence, the conflagration of fifty cities, or the loss of half the property in the nation. If property only were destroyed, after the lapse of a few years the loss would not be known, and posterity would neither see nor feel it.—But the loss of character is irreparable.—Who would not rather have a son or a brother deprived of his last farthing with his reputation uninjured, than see him placed in the pillory for manifest fraud and wilful perjury, though he might console himself in his infamy with the wealth of both the Indies?—The ordinary calamities of life are soon passed and forgotten; but the deep wound of a ruined character—the ruined character of a nation—after ages are gone, is just beginning to show how disgusting and intolerable the gangrene is.

If this nation, the People of the United States, shall commit, or which is the same thing, allow their public agents, to commit an act of flagitious and enormous wickedness, in a perfectly plain case, and without any excuse or palliation, the disregard of public morals and public decency will be most shameless, the injury done to weak, suplicating tribes more wanton, the disgrace brought upon the cause of free government more deep and more extensively pernicious, and the guilt incurred more frightful and appalling, than it is in the power of language adequately to describe. History furnishes no parallel case of palpable injustice and cruelty, committed, or allowed, by the mass of the inhabitants of a great country, after ample time for deliberation.

A thousand voices ask, What can be done to avert the evil? Is the case without remedy? Can we find no place for repentance, though we seek it carefully with tears?

These questions have been already answered in effect, by the public doings of various assemblies of our fellow citizens, in different parts of the country; but it may be a matter of convenience to have the answers embodied in a single paper. This I shall attempt in my remaining number.

WILLIAM PENN.

ELIXIR PECTORALE! *For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

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Vetus Testamentum Ex Versione Septuaginta, edidit Breitingerus. Tiguri 1730. 4 vols. 4 to. "Michaelis pronounces this to be the best edition of the Septuagint ever printed."

Biblia Hebræa, R. Stephani. Paris 1546. 6 vols. 32 mo. This is a copy as beautiful as it is rare. As a mere curiosity, it is worthy of attention.

Saurin's Sermons. London 1812. 8 vols. bound in 4. 8 vo.

Aristotle's Treatise on Poetry, translated by Twining. London 1812. 2 vols, 8 vo.

Letters of Anna Seward. Edinburgh 1811. 6 vols. 12 mo.

Middleton's Life of Cicero. London 1810. 3 vols. 8 vo.

Gisborne's Enquiry into the Duties of Men, &c.—London 1811. 2 vols. 8 vo.

Lay of the Last Miastrel. London 1816. 8 vo.

Oct. 23.

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Nov. 13.

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Medfield, Nov. 1st, 1830.

References.
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PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

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